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simple words—Does that please you all?

AY SAINTS'
ALL STAR.

THE LATTER-DAY SAINTS

MILLENNIAL STAR.

And Jesus answered and said unto him, Blessed art thou, Simon Peter: for thou art a rock, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:17-19)

[illegible]

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James Thompson

THE BIBLE AND UNINSPIRED TEACHERS

BY ELDER G. C. FERGUSON.

The history of man furnishes incontrovertible evidence that an idea more or less developed of the existence of Deity has a place in every human breast, and a being granted that there is a God it seems to follow that it is very necessary that he must be represented on the earth by a priesthood. Hence, the religious ministry has its grades of ecclesiastics, and the most enlightened Churches and "Right Reverend Fathers in God, and its more modest (but still its Reverend) ministers of the Gospel."

and also that they should be "discreetly studied." But we had better think a little before we admit that the Scriptures will be well explained by an order of men being set aside to study them. The ancient Scribes and Pharisees, who were profound students of the Scriptures; and yet their eyes were blinded and impenetrable to the light of truth as the Pharisees mentioned by our Lord, in the great Councils of the Christian Church were deeply studied in the Scriptures, and yet their elaborate decisions are only an elaborate proof that "the letter killeth."

Dr. Whately, in his "Logic," introduces a string of conditional syllogisms "altered into a sorites," which is supposed to prove that this Christian hierarchy is necessary. The argument runs as follows:—

A celebrated French Professor (E. Quinet) thus comments upon these Coun-

"If the Scriptures are the word of God, it is important that they should be well explained; if it is important that they should be well explained, they deserve to be diligently studied; if they deserve to be diligently studied, an order of men should be set aside for that purpose: but the Scriptures are the word of God; therefore, an order of men should be set aside for the purpose."

"What, then, shall I say of those assemblies which summon to their bar both heaven and earth? There the majority and the minority were disputing in God, the very substance of the future. They decreed not particular laws, but the ideas and dogmas upon which the new world was about to be formed. Terrible contests took place: they pursued one another even into the depths of the deserts. Never did the human mind show a more wonderful audacity than at the moment when it was to the greatest humility. Eternity, God, the past and future of the world, and even the creation now immense spheres were the subjects of deliberation, were all finally settled by them."

Now, every one will admit that of all the Scriptures are the word of God it is the most important that they should be well explained.

simple words—"Does that please you all?" It does."

These instances ought to make us pause before we assent to the idea of studying the law of God by proxy. Peter, addressing the Saints in his day, says—"Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." We infer from these passages that, in the days of Peter, all who were experienced or worthy among the Saints were ordained to the ministry; and thus the Priesthood were not "an order of men set aside" or apart from the people, but the bulk of the people themselves. This peculiar feature of the Church of Christ—a feature which of itself separates that Church from all others—seems to have been entirely overlooked by professional interpreters of the Bible, or, at least, by the majority of them; for Martin Luther perceived it, but jumped to the conclusion that every Christian is a Priest, which is also erroneous; for all the Priesthood were ordained by laying on of hands. Hence Paul instructs Timothy to "lay hands suddenly on no man."

It is undoubtedly true that they who make the study of the Scriptures their profession will get to be more mighty, so far as the letter of the law is concerned, than those who only study them occasionally as they have opportunity. But the object of studying the Scriptures at all is not that men may get a knowledge of their literal contents only, but that they may know God, the Author; for "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) This

knowledge, so important to mankind, is not obtainable by merely studying the revelations of God to others, but by so living that we may get revelation for ourselves; for "No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him." (John x. 22.) We have an example of this in the life of Peter. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) Jesus then proceeds to tell Peter that upon this rock—namely, the rock of revelation, he will build his Church, and that "the gates of hell shall not prevail against it."

Here, then, is strong and indisputable evidence that revelation must be both universal and continuous; and we might as well contend that the sunlight of yesterday will enable us to see to-day as argue that the revelations of the first century will meet the requirements of all succeeding generations. How strangely inconsistent, then, that those who profess such reverence for this rock of revelation should heap to themselves teachers who are bound on oath to maintain that it is no longer needed—who first demonstrate that the rock is the only sure foundation, and then straightway build upon the sand! Believing that the things of God are known only by the Spirit of God, they nevertheless set aside an order of uninspired men to expound them! Surely, when the "blind lead the blind, they shall both fall into the ditch."

SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News," October 12, 1889.)

JOSEPH V. LONG, Reporter.

Convened in the Tabernacle, Thursday, October 4, at 10 a.m.; President Brigham Young presiding. On the program, President Brigham Young, Heber C. Kimball, and Daniel H. Wells.

Of the Twelve Apostles, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards. Secretaries, Joseph Young, Zera Pulsipher.

Albert P. Rockwood, Horace S. Eldredge, and Levi W. Hancock;

High Priests—John Young, Edwin D. Woolley, Samuel W. Richards, John M. Bernhisal, William W. Phelps, Samuel L. Sprague, and Thomas B. Marsh;

Presiding Bishop—Edward Hunter;

Presidency of the Stake—Daniel Spencer and David Fullmer;

Patriarchs—John Young;

Reporters—George D. Watt and John V. Long.

Choir sang, "Great is the Lord."

Prayer by President John Young.

Singing by the choir.

President B. Young said that, as this was the monthly fast day, the services would be conducted as on all regular fast days; that the privilege would be granted to the Saints to speak those things that were in their hearts, and to confess their faults one to another. He spoke of the inclinations of the human family to mingle with and participate in the surrounding influences in which they dwell; that it is the peculiar privilege of the Latter-day Saints to associate together, free from surrounding influences; said that through the fall we are prone to evil, but when our spirits come into our bodies they were free from evil; they were pure and holy, and prepared to receive instructions from the source of all good; that, notwithstanding the power of the Evil One, the spirit of man will reign predominant, privately, if it cannot publicly; that the time will come when people will not be tempted as they are now, for the intelligence, diffused among them, will be sufficient for them to live without temptation. Advised the Latter-day Saints to let their light shine—to let the spirit within them come off conqueror; also, when tempted and buffeted, to keep their mouths closed, instead of diffusing abroad that which the Evil One puts into their hearts; if they had anything good in their minds, he counselled them to speak of it, but to keep the bad feelings to themselves; that it was their privilege to diffuse light and knowledge to the nations of the earth. He then allowed the congregation to occupy the time.

Ten persons bore testimony to the truth of the Gospel, revealed through Joseph Smith; after which Elder McAllister sang, "Do what is right;" and when nine others had spoken, he sang, "The moral conflict." Seven more spoke; and at two o'clock, the meeting was dismissed till five, p.m.

President B. Young told the people that whatever they did should be done by the dictates of the Holy Ghost; remarked that the religion of Jesus comprehends all sciences, every species of mechanism, and

that it will drink up the whole earth with its philosophy and intelligence.

Benediction by Elder Erastus Snow.

5 o'clock, p.m.

Singing. Prayer by President John Young.

Elder Orson Hyde addressed the congregation on the pre-existence of man, giving it as his opinion that we each signed a document before we came here, by which we promised to be faithful to our God and to our covenants while we dwell in this mortality.

President B. Young bore testimony to the truth of the great work of God, and recommended principles of honesty, truthfulness, and obedience to the laws of God in this life, and thereby secure an eternal identity, with eternal lives in the next estate.

Singing by the choir.

Benediction by Elder Ezra T. Benson.

Friday, October 7; 10, a.m.

Choir sang, "Behold a king shall reign in righteousness."

Prayer by Bishop L. D. Young.

Choir sang, "How beauteous are their feet."

President Brigham Young spoke from the text—"Except ye are one, ye are not mine." Said that all the heavenly host were one in mind, and that they agreed with their Dictator; that there could be no feeling, no suggestion, no sentiment entertained different from those entertained by the man or being that dictates them; the principle of oneness will save the people, but no people can be one except upon the principles of eternal life; the world is full of discord, strife, vanity, and it must so remain, unless righteousness brings about this oneness; all thrones, kingdoms, principalities, and powers that are not concentrated in this oneness must and will crumble to pieces. He also pointed out the duties of the people towards their Bishops; showed how a man would increase in wisdom and knowledge, if he was prayed for, and the faith of his Ward was centred upon him; spoke of the follies of the people in their intercourse with each other; reasoned at some length on the duties of husbands and wives; admonished the people to live above the law; said the people were improving, but he wished them to so live that they could discern the things of God from the things of man in a moment; the Lord will save all Israel, and likewise the children of Enoch. He remarked that it is one of the most glorious doctrines of the religion of Jesus that the Lord is going to save all except the sons of perdition.

Elder Theodore Turley bore testimony to the truth of the Gospel of Jesus Christ; referred to the words of Daniel relative to

the stone being cut out of the Mountain without hands, and spoke of the influence by which he had been surrounded; told his experience in California, while preaching the Gospel there.

President Heber C. Kimball spoke in high commendation of brother Turley; then took up the text—"I am the true vine, and my Father is the husbandman." Said of this people would be of one heart and one mind, neither the Devil nor any other power would have anything to do with them; he always made him feel sorrowful when he saw men act; he had exemplified this Saints to cleanse their hands and their hearts from all iniquity; made some remarks on the subject of prayer; bore testimony to the truth of the Gospel of Christ revealed through Joseph Smith; alluded to the importance of obeying counsel in all things; recommended economy and care in the preservation of the grain that is raised in this Territory; blessed the people in the name of the Lord.

Choir sang, "The Lord will comfort Zion."

Benediction by Elder Lorenzo Snow.

2 o'clock, p.m.

Choir sang, "Come ye saints, be ye glad." Prayer by Elder Erastus Snow.

Choir sang, "Truth shall set you free."

President Daniel H. Wells took for a text, "Let us manfully meet the adversary."

Called upon the people to shake off every species of wickedness, and to henceforth live by the truth—to put away contention and strife, and obey every principle of righteousness. Reminded those who had been accepted by the Perpetual Emigration Fund that it was their duty to pay back what had been expended; in bringing them here, in order that the means might be again used to gather the poor; made some important observations on home manufactures and home produce; alluded to many difficulties that brethren labour under who are engaged in home manufactures; exhorted the Saints to be diligent in the performance of their duties, to be humble, to be temperate, and to continue to improve in every good word and work, that the greater blessings of the kingdom of our God may be poured out upon them; spoke of the Lord calling and sending Moses to lead Israel from the land of Egypt; and the power that Moses then displayed; and said that similar and greater power would now be made manifest; he would like our religion.

Elder John Taylor referred to the miracles wrought and the power that was manifested in the days of Elijah; and in speaking of the false prophets who called upon their idols

gods to send fire to devour their sacrifices, remarked that the spirit of wickedness always was kind in very noisy; while the spirit of truth, of light, and virtue is modest, pure, and holy; that when the Saints meet in Conference, the Spirit of God is with them in peace, quietness, and power; argued that upon produce strength and power, and that the many lights coming together produce a general illumination; that we were strong, then, because we were associated with the leading authorities of the Church and kingdom of God; spoke of the confusion and anarchy that exist in the world; of the exertions in the nations of Europe in regard to one power coping with another for the sake of territory and dominion; of the animosity and bad feeling that are exhibited in the United States and in South America; enlarged on the principles of Government in general; and the power vested in governing and controlling the people of the Church of Jesus Christ of Latter-day Saints; also alluded to the reduced power and influence of the Catholic Church at the present day in the European nations; and the tyranny that is there usurped and exercised; and said that the reason why it is so is because they are without God in the world; made remarks on the various sources to which men apply for light and knowledge; and among the rest, named Joseph Smith making application to the Lord for knowledge, and his receiving a revelation to establish the kingdom of God; argued that the order of God could only be established by that power which controls the universe; for that is the great source of religion, morality, science, and intelligence; alluded to the power of steam electricity, and compared them to the power by which Philip was carried away into the wilderness; prayed that the time might soon come when the will of God shall be done on the earth.

Choir sang, "The standard of Zion."

Benediction by President B. Young.

Saturday, October 8th 1870, a.m.

Meeting called to order by President

Daniel Spencer.

Choir sang, "Come ye that love the Lord."

Prayer by E. T. Benson.

President Joseph Young treated on the

weakness of man; the greatness of the folly

and his backslidings; to seek after eternal

things. Read the text—"And this is the

eternal, that they might know thee, the only

true God, and Jesus Christ, whom thou hast

sent." (John 17:3.) Exhorted the Saints to

persevere to perfect themselves in the duties

able in the glorious attributes of the Father

and to perfect themselves in the duties

just arrived in the Valley.

President Brigham Young said that he would like to see the man that knew God; he did not wish to throw any reflections upon the conduct of this people; for he had always believed that the people in the days of Enoch, who walked with God, did not make greater progress in the first twenty-nine years of their history than this people have. He was satisfied that we were advancing in knowledge; spoke of the restoration of the Gospel by Joseph the Prophet—of the building up of Zion, also of the Spirit of the Lord bringing light and intelligence to the Saints, and how that it opens the vision of their minds so that they see Zion as it will be, and it is the most beautiful sight they ever saw; but then they go into error when they expect to see that Zion, here, which they have seen in vision; said the Lord was in the house by his Spirit and by his influence; but if he were here in person, he would condemn us. He explained why there is no work nor device in the grave—viz., because the spirit is not there, but it is in the spirit world, and a thousand times more busy than it was when here. Spoke of God being the Father of our spirits; that he has been a man like one of us, but that he is now an exalted being; counselled the Saints to live according to what they know; that they may increase in all things; then, by-and-by, they will be satisfied; for, said he, "All is yours, and you are Christ's, and Christ is God's." Told the congregation that they were going to present the authorities of the Church, and he wished the people to vote by holding up the right hand; and if they could not vote conscientiously, they might have the privilege of getting up and assigning their reasons.

He then presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his first, and Daniel H. Wells his second Counsellors;

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, Wilford Woodruff, John Taylor, (George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum.)

John Smith, Presiding Patriarch;

John Young, President of the High Priests Quorum;

Joseph Young, Senior President of the Seventies; and Henry Herriman, Zera Pulipher, Albert P. Rockwood, Herscoe Eldredge, and Levi W. Hancock, his Counsellors.

(President D. H. Wells presented the remainder.)

John Nebeker, President of the Elders' Quorum;

Daniel Spencer, President of this Stake of Zion.

In regard to the High Council, President Wells said: The brethren of the High Council are residing in different localities, and many of them have served a long time; and it is proposed that we dissolve this High Council, and at a proper time, organize anew. If this meets the minds of the Conference, you will manifest it by raising the right hand. (Carried.)

Edward Hunter, Presiding Bishop.

Lewis Wight, President of the Priests' Quorum;

McGee Harris, President of the Teachers' Quorum;

Alexander Herron, President of the Deacons' Quorum;

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints;

Daniel H. Wells, Superintendent of Public Works;

Truman O. Angel, Architect for the Church;

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants; and agents for said fund;

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his assistant.

(Who were all sustained by the Conference.)

President B. Young made some remarks on the subject of the High Council, and quoted the following text: "Better is a wise child than an old and foolish king, that will be admonished."

It was said in old times, "Old men for counsel, and young men for war;" but his doctrine was, "Young men for counsel, and young men for war." Some of the High Council lived at Cottonwood, some in Utah; they had served a long time, and had done the best they could; but he would like to see men never too old to be learned, counselled and commanded the Elders to let whisky and brandy alone, and while they were able to walk and ride about, not to say they wanted of needed liquor; argued that every time men take liquor or stimulants into their systems they shorten their lives; advised men not to work so hard that they had to get half drunk in order to keep it up; said he had instructed Bishops and High Councils to cut men off from the Church who will get drunk; he had no fellowship with nor for drunkards, whomongers, thieves, liars, nor swearers.

Their song, "Pill-Grass and Maker while live breath."

Dismissed by Elder Charles C. Rich.

2 o'clock, p.m.
Singing by the choir. Prayer by William W. Phelps. Singing.

Elder Lorenzo Snow spoke of the strength of the kingdom of God being in proportion to its members living righteous and being able to withstand evil; the necessity of having the Spirit of the Lord, that we may be able to instruct the people and give good counsel; there was too much of a feeling among the High Priests and Seventies to depend upon the Bishops for the good government of the Wards, whereas every man should do all the good he can, seeking first the kingdom of God and his righteousness, that all things might be added thereto. Prayed that peace and prosperity might be upon Zion and her inhabitants.

Elder Albert Carrington felt thankful for the quiet, peaceful spirit that we had enjoyed in this Conference; it was important that we neglect not the assembling of ourselves together; he was naturally more prone to reflection than to speaking; yet he was happy in aiding, so far as he could, to promote the interests of the kingdom of God; he was desirous of always abiding in the counsel of his brethren; spoke of clearness of discernment in regard to right and wrong; that every Saint ought to possess; rejoiced that the Gospel is without money and without price, for, could it have been bought, the Devil would have purchased the whole of it, and have made the minds of men subject to that kind of vassalage in which the unocular powers of the labouring classes of the Old World are held by the gold and the silver of the great and mighty; spoke of the necessity of having faith in one another, also against lying, stealing, and all evil practices; argued that there is no principle of physiology that teaches that it is natural and healthful to introduce into the system spirituous liquors, and that firing it up with strong drink cannot be done without suffering an equivalent decline and loss afterwards.

Elder Charles C. Rich addressed the audience on the necessity of being saved to-day, and pointed out the way to be saved from the numerous evils that are in the world; reasoned on the necessity of every Saint understanding his duty, and performing the same without murmuring, in order that universal oneness and happiness may be brought about; and exhorted the Saints to ask themselves how much of this salvation they enjoyed.

Choir sang, "Lord, dismiss us with thy blessing."

Benediction by Elder Amasa Lyman.

Sunday, October 9th; 10 a.m.

Singing. Prayer by Elder Lorenzo Snow.

Singing by the choir.

President Brigham Young quoted the text: "What is man, that thou art mindful of him?" Said if the human family knew and understood each other, there would be a very different state of things from what we now see; alluded to the doctrines of election, reprobation, free grace, and free will, all which, he said, were scriptural doctrines; named some of the leading and fundamental doctrines of the religious world; said that all the sects and parties of Christendom have truth, and that it is the business of the Elders of Israel to gather up all the truth there is in the world and bring it up to Zion. Spoke of the impossibility of mortals comprehending eternity; that the atmosphere is full of life; that it is boundless in its extent; and, instead of striving to comprehend eternity, they should begin to inquire, What am I here for? What was the object and intention of bringing us here? Reasoned on the varied and different qualifications and capacities of the human mind; to say that mankind can learn so much, and no more, is the height of folly; believed that there never was a child born into the world with less capacity than Jesus Christ; for in that he descended below all things. When the spirit of man has overcome the evils that are in the world, it will have power to bring its particles and parts together in the resurrection of the just; and these who come forth in the first resurrection will be more blessed than any others; but blessed will they be who come forth in the second resurrection, for they will have a kingdom and a glory that will be far superior to anything that the sectarian world can conceive of. Said that Joseph Smith was fore-ordained to hold the keys of the kingdom; and whatever the world may say about it, no man will be permitted to enter the celestial kingdom, except by the certificate of Joseph Smith, junior; and by-and-by he will be here, dictating plans for the redemption of those that now persecute us; that God has created all nations of one blood, whether black or white, copper-colored or spotted; that the curse will remain upon the descendants of Cain until all the other families of the earth have received the ordinances of the house of God; blessed all that had a desire to do right, in the name of Jesus Christ; and all the congregation said Amen.

Choir sang a hymn.
Benediction by Bishop E. D. Woolley.

2 o'clock, p.m.

Choir sang, "May we who love the joyful sound."

Prayer by Bishop Leonard W. Hardy.

Choir sang, "Ye children of our God."
The sacrament was administered by

Bishops Hunter, Hardy, Smoot, and Young, which was the first time it has been administered to the congregation since the re-opening of the Tabernacle.

Elder Krastus Snow spoke of the peculiar views of some in relation to the move south; but he contended that if it had not been for that, we should not now have enjoyed the privileges we possess of meeting in Conference in peace; alluded to the temptations and snares that have been thrown around the people here; he considered that those were highly blest who could learn by other people's experience; he rejoiced in the spirit that prevailed in the Conference, and that the ebullishments during the Conference had not been with anger, but they had fallen like dew upon the newly mown grass; spoke of the duties of husbands and wives, and how plainly the errors of their lives had been shown to them.

Bishop E. D. Woolley said he was pleased to see the return of the emblems of the broken body and shed blood of Jesus Christ; he had enjoyed his home better since he returned from the southern country than ever he did before; felt satisfied that every move and all that transpired would be for the advancement of the kingdom of God; and was happy in the midst of the Saints of the Most High.

President Heber C. Kimball said that God will end this work where he commenced it, and that is in Jackson County, Missouri; for that there is where he planted the garden of Eden, and all the evil powers

combined cannot prevent it. Bore testimony to this being the work of God, and remarked that the Lord will bear all those off victorious who cleave to it.

It was then moved, seconded, and carried, that the Conference be adjourned to the sixth day of April next, at ten, a.m.

Their sang, "O ye mountains high."

President Brigham Young pronounced the following benediction:—

Brethren and sisters, I pray my Father in heaven to bless you with his Holy Spirit—with grace to help you in every time of need, under every circumstance, and to let his angels watch over you, to preserve you in your covenants and vows which you have made with one another and with your God. I also pray you, in Christ's stead, to hearken to the commandments of the Lord—to seek until you obtain the Spirit of revelation. Hearken to it, obey it, follow its precepts, walk in all the commandments and requirements of Heaven, that you may secure unto yourselves eternal lives. I offer up this prayer to the great I AM in your behalf; for you have yourselves to preserve—to subject to his will; and those that cease not to do his will, he will preserve them, and save them, and bring them up at the last day. And my petitions are to Him in your behalf, that that you will do as nigh right as you know how. Deal justly with yourselves, with one another, with your God, and preserve yourselves inviolate before him; and I bless you, in the name of Jesus Christ. Even so. Amen. You are dismissed.

HISTORY OF JOSEPH SMITH.

(Continued from page 812.)

[August, 1843.]

Remarks by President Joseph Smith, on Sunday afternoon, August 13, 1843, reported by Dr. Willard Richards:—

"President Joseph Smith complained of the citizens of Nauvoo. He reproved some young men for crowding on to the ladies' seats on the meeting ground, and laughing and mocking during meeting; and, as Mayor, he instructed the Marshal to keep that portion of the grove clear of young men. 'The city is enlarging very fast. We have many professedly learned men in this city, and the height of their knowledge is not to know enough to keep in their place.'

"He then complained of the treatment he had received from Walter Bagby, the county assessor and collector, who has exercised

more despotic power over the inhabitants of the city than any despot of the Eastern country over his serfs. I met him, and he gave me some abusive language, taking up a stone to throw at me: I seized him by the throat to choke him off. He then spoke of Esquire D. H. Wells interfering when he had no business, and of the abuses he received at the election on the hill. They got a constable by the name of King. I don't know what need there was of a constable. Old Father Perry said, 'Why, you can't vote in this precinct.'

"King took me by the collar and told me to go away. All our wrongs have arisen under the power and authority of Democracy; and I have sworn that this arm shall fall from my shoulder, and this tongue cleave to the roof of my mouth, before I will vote for them, unless they make me

satisfaction, and I feel it sensibly. I was abused and neglected at the ground, and there was not a man in the crowd to say, "This is brother Joseph, or this is the Mayor." He then spoke of the grog shops, and the multitude of the crowd in the street by Missouri's grocery. "I have been retarding out grog shops, groceries, and beer barrels. I have warned the rum and beer dealers to be warned after this time, and the peace officers to watch the grog shops and give the reasonable notice of any disorder. If they are conducted as they have been, I will rip them up."

He then sat down, but resumed—"I had forgotten one thing. We have had certain traders in this city who have been writing falsehoods to Missouri; and that is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that too, before Governor Carlin commenced his persecution. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give."

I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim it abroad, that he may be known to be acknowledged as my co-sinner; and all who feel to question my proceedings and views will manifest it by splitting heads."

There was a unanimous vote that Sidney Rigdon be unfellowshipped, and his license demanded."

The Twelve Apostles held meetings in various parts of Philadelphia.

Monday, 14th. Rode out at nine, a.m. At home at one, p.m. In the evening, attended the funeral of Lydia Walker, who died at my house yesterday.

I copy from the *State Register* as follows:

"We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the militia to arrest Joseph Smith, until after the election, so as by intimidation to compel the Missourians to vote the Democratic ticket; no noxious art in behavior."

"The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this; and more so, if necessary, to secure the success of their party; and hence their readiness to believe evil of others, and I have no doubt, if, however, they had been in the least degree inclined to judge correctly, they would have been able to see for themselves."

would have gone, as we have done, to the Records of the Secretary's Office, where they would have ascertained that all these suspicions were groundless, and that the Governor had actually decided not to call out the militia eleven days before the election."

The following letters are copy from the Records in the Office of the Secretary of State:

"Executive Department, Springfield, Illinois, July 26, 1848.

To his Excellency, Thomas Reynolds, Governor of Missouri:

Sir,—The demand of Joseph H. Reynolds, Esq., the agent appointed by you to receive Joseph Smith, junior, for a detachment of militia to assist in retaking said Smith, has been duly considered by me; and I now, at the earliest moment, after coming to a conclusion of the subject, proceed to lay before you the result of my deliberations. The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large as soon as I can obtain leisure to do so.

I have the honour to be, very respectfully,

Your obedient servant,
THOMAS BOND.

"Executive Department, Springfield, Illinois, August 14, 1848.

To his Excellency, Thomas Reynolds, Governor of the State of Missouri:

Sir,—On the 26th day of July last, I had the honour to inform you by letter that, after full consideration, I had come to the conclusion to decline ordering out a detachment of the militia to assist in retaking Joseph Smith, junior, who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found, at a special term of the Dayless Circuit Court, Missouri, held on the 6th day of June last, against Smith for treason. Upon this indictment, the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith, as was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this State to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 24, 1859.

THE SAINTS JUSTIFIED BY WORKS.—We take up our subject—"Justified by Works," rather in a practical spirit than with an intention to deal with abstract theology. Much less do we feel disposed to tread in the mazes, made by sectarian controversy. Works stand as a principal item in the religion of the Saints; and for this reason it is desirable that they should see the light in which they are justified by works.

Redemption is wrought out for man, and cometh not of our works; and primitive justification proceedeth from the Father through the righteousness and offering of his Only Begotten. The Gospel, the covenant of the Priesthood, and the powers of eternal life are also not of man, nor by man; and they reach back even to before the foundation of the world. In agreement with the purposes and will of the Father, the Gospel and covenant of Christ are revealed, and the opportunities of a wondrous salvation opened to all. These gifts and opportunities have come to the members of the Church through the holy Priesthood, whom the Godhead have thought it not derogatory to themselves to choose to be their co-labourers in the work divine. This redemption and these opportunities, Priesthood, and powers are to the Church of gift and calling, grace and election. And the gifts and callings of God are not of repentance, the offer of salvation is not of our righteousness, and grace and election are not of the works of this life, but reach back before this life began. To all who have partaken thereof, redemption and the Gospel are gifts from above; and without money and without price they have been received.

This is the first half of the matter, and we have sketched a view thereof that the other half might be understood. In the first half, the Saints stood in Christ justified by faith; but now comes the other half, wherein they must stand justified by works, as fitting, useful members of the body of their Lord.

Thus far, up to the period of their entering into the Church and taking upon them the name of Saints, all is gift and all free blessing. All the justification of redemption, all the opportunities of the Gospel, and the hope and destiny of Saints, and the eternal life and exaltation opened before them are "without money and without price," and not of their probationary works. Hitherto, their part has been their faith and repentance and their receiving the gift and opportunities of the Gospel.

As far as their part is concerned, up to this point, they were justified through Christ by faith manifested. But now has come their probation as Saints; now has come the day of trial, in which will appear who are of God. From the time they enter into the Church and make covenant with the Father to do his will and work they must be justified by their doings and faithfulness—by the works and righteousness of Saints.

The receiving of the divine gift and the entering into the covenant can scarcely be considered as their proper self-doings; nor will such be accounted among the works of righteousness of Saints required of them after they have taken upon them the name of Christ and entered into covenant with God to do his will and build up his kingdom. The Gospel has been brought to them. Through the righteousness and doings of others they have been blessed. Aye, not only were all

the opportunities and blessings *given* to them, independent of their doings, but they were yearned after, searched out, persuaded, laboured with, and given a *present* and *conditional* salvation. Now they have to show themselves worthy of all this. Now, by their doing the will of the Father, and, with their Elder Brother, accomplishing the great work given them, they must endorse the covenant by the works of righteousness of Saints, or the Father will not endorse his part of the covenant by giving them the reward of the faithful and establishing them in his kingdom for ever.

Up to the time of their entering the Church of Christ and making covenant with the Father, we have seen that the gift of redemption and the opportunities of the Gospel have rested upon the doings and righteousness of others, and upon the will, grace, and election of God; but that from henceforth the opportunities and Divine favour must rest upon the self-doings of each initiated believer. As soon as they receive the Gospel, which will carry them on, not only with a present salvation, but also unto eternal life,—as soon as they have entered into the covenant of Christ and put on Christ by baptism, then their doings as Saints must commence, and their works of righteousness begin. They have now to be tried, tested, and proved by their doings, their works, and their faithfulness. Thus must they make their calling and election sure, show themselves not unworthy the favour of God, and become acceptable in his sight and meet for the Father's kingdom. Unless this be the case, they will at last find themselves cast out and esteemed as unprofitable servants and refuse of the work.

Abraham, the father of the faithful, was justified by works; and he was acceptable in the sight of God because thereof. And the Lord sustained Abraham in the Priesthood for his doings of righteousness; and because of the integrity of his servant, he ratified the call which he had made. At first, Abraham was justified by faith in Him from whom his fathers had departed; and he sought and received the things of eternity. Doubtless, from the first, he stood upon Divine favour and election. But after his faith—in fact, after becoming a Saint, he was, as a Saint and a covenanted servant of God, also justified by his works of righteousness. He made his calling and election sure, by doing the will of Him who gave the call and made the election, and by abiding the test and proving his integrity. Then were the favour and election concerning him endorsed by the Chooser and Elector; and then were the callings and covenants and blessings and heirship and Priesthood confirmed by the oath of the Highest. Then the Lord made an *everlasting* covenant with his servant Abraham, and said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven," &c.; "and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice,*" "and hast not withheld thy son, thine only son."

Here, then, is an example for the Saints of every nation and every age. Abraham is a pattern for all. Indeed, this is the character in which the Patriarch should be viewed by the Church. He is the great pattern Saint, and the Lord himself esteems his servant Abraham as the father of the faithful.

Now, the Saints are the children of faithful Abraham; and, being his children, they must do the works of their blest and justified father. Then they, like their father, will stand justified in the sight of Him who has called them into the covenant of Christ; and their election will be eternally made secure, and Divine grace not spent on them in vain. The faithful must pass through a similar ordeal to that in which their great father was tried; and they will find the same laws also applicable to them, and the same experience theirs. And not only will their experience in

Divine testings and works of righteousness agree with that of their father Abraham, but their experience will agree with his also in covenants and blessings.

Do our brethren and sisters realize all this, and understand that the experience of Abraham has also to be their experience, and that they have not only to be justified by faith, but that they have also to be justified by their works of righteousness, and tested by their doing the will of God. If we are Abraham's seed, then we shall do the works of Abraham our father, and by our faithfulness prove that we are the children of the Patriarch of the faithful. This is according to the testimony of Jesus upon the matter; and it is eminently according to the spirit of "Mormonism." Do all of us understand our religion so? It is very necessary that we all should thus understand it thoroughly, lest, having travelled for a time in the path that Abraham trod, some of us find it too rugged, and turn back, fearful, and not noble enough to endure to the end. But if we do the works of righteous Abraham, then shall we prove that we are indeed Abraham's seed; and, like him, we shall stand justified in the sight of the greater Father, and acceptable to Him who has called us.

UNFAITHFULNESS AND REBELLION.

BY ELDER DAVID JOHN.

Unfaithfulness in its nature is rebellious; it is opposed to righteousness. Whatever comes in contact with righteousness, the rights of man, God, or any other being, whether saved or unsaved, may be regarded as antagonistic to right; and the source from whence it comes does not in the least alter the case. History has not furnished us with its beginning, nor can the natural understanding comprehend its end. As the sand on the sea-shore, its converts are innumerable, but differ greatly in their degrees, power, and standing, and can be found in all circles of organizations, whether social, political, or ecclesiastical.

"Rebellion against legitimate authority was the parent curse—the fountain of all evil." As a people, we profess to be guided by the Holy Spirit, in connection with the living Priesthood; and there is sufficient evidence gained by our experience to demonstrate the fact that it is the right course. While man refuses to tread the royal path, but rebels against legitimate authority, he partakes of the forbidden fruit, and brings the principles of death upon his organized system. Indeed, it is the word of God that "where no counsel is, the people fall; but in the multitude of counsellors there is safety." Where no counsel is given, "the people fall;" and when counsel is given, but not put in practice, "the people" must "fall,"

and it will be a greater one. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light."

Many profess to seek counsel; and if the counsel given is according to their pre-conceived notions and desires, they readily obey it; but if it comes in contact with their own feelings, they as readily rebel against it. Such are unfaithful to the Priesthood, and will not be governed by it.

Again: The unfaithful will often perform a certain thing, and, after it is done, inquire of the Priesthood, "Was it right?" and "Will you sanction it?" thus working on a rebellious principle; because, if the action done could not be sanctioned, they would feel quite indifferent, having more confidence in their own judgment; otherwise they would have asked before it was accomplished.

The unfaithful further cherish the idea that it matters not how evil and polluted their public and private character may be, if the Priesthood believe that they are pure and holy. Though a portion of it might have been conferred upon themselves, yet they do not listen to its dictates, magnify its powers, nor trouble themselves if they sin against it, if those over them are deceived and kept in the dark respecting their real standing. Such are in an awful state, and in open re-

bellion against the will of God, and even break that law which was originally implanted within them by their Maker. They may have confidence in their own qualifications to deceive the Priesthood, and thus deceive themselves. How degraded their position!—how great their darkness!—how evil their desires! Can a man deceive God? The unfaithful may deceive the faithful; but those who are faithful to their calling cannot so easily be deceived.

O thou, unfaithful servant, when thou believest that thou art qualified to deceive the Priesthood, remember that thou art in the dark, and art deceiving thyself, and art greatly influenced by the spirit of apostasy. The pure Priesthood ever has power given them of God to discern thy spirit, to read the composition of thy heart in the index of thine eye, and to understand the pollution, wickedness, and hypocrisy within thy bosom. Trust in them, and thou shalt live and be wise; but "he that trusteth in his own heart is a fool."

Many are the (would-be) reasons or causes for being unfaithful. What is the attraction? and whence came it? What caused the mind to foolishly abandon the path of rectitude? How much attraction is there in the past to draw the mind from duty? How comparatively small the attraction to draw the affections from principle! How polluted its nature, and how injurious its effects! But, again, what is the power? and where is the throne of the attractive principle? Can all this be attributed to the kingdom of darkness and its agents? Nay: the throne on which it sits and the place from whence it sprang is the heart of the unfaithful servant; and its nature is rebellious, and leads to apostasy. He is a free agent, and there is no power that can strip him of his agency. Might cannot do it, and right dares not interfere with it. There is nothing that can condemn him but his own unfaithfulness. When his mind is poisoned, he hath within him the source of all evil; and, unless removed, it will increase, because it gathers strength from the impure elements from all directions. Thus, when the mind is poisoned by pride, the heart rises up in rebellion and strife against the ordained authority; but, through the unbridled force of pride and conceit, the mind grows independent, and does not give the glory to Him to whom it is due.

Mark the footsteps of the apostates in the past: read their history in sacred records from the beginning of time; endeavour to understand the secrecy of the cause, and the first moving power that actuated them in that direction. Shall we find that it was their good works, or their love to the Priesthood? Nay, but their unfaithfulness in disobeying counsel. It is the case with them, when they go wrong, that they see everything else going wrong. It has the same effect upon the mind that green glasses have on the eye of the observer: every object to him seems green. So they have not been treated as they deserved, and their Presidents are "going wrong, and need reforming." The Prophet Joseph said—"It is an eternal principle that" the "man who rises up and condemns others, finding fault with the Church, saying that they are out of the way, while he himself is righteous," "is in the high road to apostasy."

The spirit of interfering with another man's business has a great tendency to bring unfaithfulness to the heart, or, in other words, to increase it, because it is in its nature rebellious. "Let him not rebel or rail against the holy Priesthood," but "shun such conduct as he would shun hell; for, unless he does, it will lead him to commit crimes of the deepest dye."

When a man troubles his brain about having a thorough understanding of certain doctrines that cannot under the present circumstances be understood, and has a great desire to obtain certain blessings that cannot, according to the economy of God, be obtained for a thousand years yet to come, it has a great tendency to weaken the faith and decrease the blessings that he has already realized. Indeed, we know it to be a fact, and have heard the unfaithful denying the powers and blessings that they once enjoyed. "If we disbelieve everything because we cannot certainly know all things, we shall do much what as wisely as he who would not use his legs, but sits down and perish, because he had no wings to fly." Our business is not to know all things, but those which concern our conduct. If this can be fully realized, we need not be troubled about things that do not concern us.

These are a few of the causes that actuate the mind to unfaithfulness, among the many too numerous to point out in this article. Awful are the results of

taking this course. What are the consequences? Let the history of Lucifer, the son of the morning, answer. Let the sacred records of ancient and modern dates answer. What were the results among ancient Israel for rejecting the counsels of Moses? Let the voice of God answer. "And the Lord said unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." (Num. xvi.) The tents of thousands that were destroyed in the wilderness show the results. The destruction of the antediluvians and of Sodom and Gomorrah, and the fate of Korah, Dathan, and Abiram are eternal monuments of the consequences of rejecting the counsels of the Priesthood. The kingdom was taken from Saul for rejecting the counsels of Samuel. The Bible furnishes hundreds of like facts. The Book of Mormon also proves that the like cause produced the same effects in the western hemisphere. And, indeed, this is not all; for the history of the

Church, since its organization in 1830, illustrates the same awful consequences. Let those of the negligent and unfaithful who have one spark of light within them reform, and the good Spirit will assist them to put in practice the counsels of the Priesthood to-day. Let us also remember the words of the Prophet Joseph:—"In all your trials, troubles, and afflictions, bonds, imprisonments, and death, see to it that you do not betray Heaven, that you do not betray Jesus Christ, that you do not betray the brethren, that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be revealed unto man in this world, or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing; lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost and proving a traitor to thy brethren."

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,

by ELLEN HENRY WHITTALL.]

(Extracts continued from page 808.)

CLEMENT.

"Every one is to be baptized in a stream of water, and the name of the blessed Trinity is to be pronounced over him."

STRABO.

"It is known that believers were at first baptized in streams and fountains; for our Lord Jesus Christ himself, in order to sanctify this washing, was baptized of John in Jordan; even as we read, 'John baptized at Enon, near Salim, for there was much water there.'"

HERD.

"This mode of baptism, called by the ancients immersion or submersion, was long practiced, even up to the present time, particularly by the eastern and southern nations; who understand the Greek words baptisma, baptism, and baptizo, baptized, as invariably signifying an immersion or submersion in water."

DR. DODDGE.

"John was, also, at that time baptizing at Enon; and he particularly chose that place, because there was a great quantity of water there, which made it very convenient for his purpose."

Nothing, surely, can be more evident than that (πολλὰ ὕδατα) "many waters" signifies a large quantity of water, it being sometimes used for the Euphrates. Jer. xl. 18 (Septuagint). To which, I suppose, there may be an allusion, Rev. viii. 1. Compare Ezek. xlii. 2, and Rev. i. 18; xiv. 2; xix. 6; where the voice of many waters does plainly signify the roaring of a high sea."

"It would be very unnatural to suppose that they went down into the water merely that Philip might take up a little water in his hand to pour on the sinner."

"Buried with him in baptism." It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion, as most usual in those early times.

DR. WHITBY.

"Because there was much water there, in which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water (Acts viii. 38), and an ascent out of it (ver. 39), and a burial in it (Rom. vi. 3, 4; Col. ii. 12)."

"Therefore we are buried with him by baptism, plunging us under the water into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life."

"It being so expressly declared here [Rom. vi. 4] and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church; and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and asperation only permitted, as of old, in case of the Clerical, or in present danger of death."

SAURIN.

"Paul says, 'We are buried with him by baptism into death;' that is, the ceremony of wholly immersing us in water, when we were baptized, signifies that we died to sin; and that of raising us again from our immersion signified that we would no more return to our disorderly practices in which we lived before our conversion to Christianity."

GROTH.

"Buried with him by baptism.' Not only the word baptism, but the very form of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. ii. 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection."

GREGORY NANKIVILLE.

"We are buried with Christ by baptism, that we may also rise again with him; we descend with him, that we may also be lifted up with him; we ascend with him, that we may also be glorified with him."

BISHOP HALL.

"Ye are in baptism buried together with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God, who hath raised him from the dead."

GEORGE WHITFIELD.

"It is certain that in the words of our text [Rom. vi. 3, 4] there is an allusion to the manner of baptism, which was by immersion; which is what our own Church allows."

DR. WELLS.

"St. Paul here alludes to immersion, or dipping the whole body under water in baptism."

ALBERT BARNES.

"Therefore we are buried,' &c. It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion."

JOHN WESLEY.

"Buried with him'—Alluding to the ancient manner of baptizing by immersion."

DR. ADAM CLARKE.

"We are buried with him by baptism into death.' It is probable that the Apostle here alludes to the mode of administering baptism by immersion; the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive. He was therefore supposed to throw off his old gentile state as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh clothes."

"Buried with him in baptism.' Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day and their emergency from the water was an emblem of the resurrection of the body, and in them of a total change of life."

"As they [persons baptized for the dead] received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water."

(To be continued.)

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 819.)

The works to which we allude are described as structures of earth, frequently of gigantic dimensions as to length and breadth, bearing the forms of beasts, birds, reptiles, and even of men, and 'constituting huge *bas-reliefs* upon the face of the country.' From their relative position and proximity, there is reason to believe that each has formed part of a general design or system, particularly as they are interspersed with other mounds of circular, quadrangular, and oblong shape, of considerable dimensions, and short lines of embankment,—which latter, however, never form enclosures. The animal-shaped mounds are situated upon the undulating prairies and level plains; and thus, though they are of inconsiderable height, (varying from one to four feet, and in rare instances only reaching an elevation of six feet,) they are distinctly visible, and the imagination is not taxed to trace in them the resemblances of bears, alligators, foxes, pigs, men or monkeys, and birds. Like the embankments of the Ohio valley, they principally occur in the vicinity of the large water-courses, and are always placed above the reach of the annual inundations. . . . Some of these mounds have been excavated, and found to contain human remains; and it has also been ascertained that some of the Indian tribes at present inhabiting the localities deposit their dead in them, though they possess no traditions relative to them, nor has any existing tribe ever been known to construct similar tumuli. Among these peculiar works in Wisconsin, occurs one which again presents the missing link in the chain which extends from the Gulf of Mexico to the confines of Canada: this is an enclosure upon the west bank of the Rock River, consisting of a wall of partially-burnt clay 5 feet high, by 25 feet base, enclosing an area of about 20 acres, over which are scattered a number of truncated pyramids, 40 or 50 feet square upon the top, and between 15 and 20 in height, two of which are connected with each other by an elevated way similar to those which occur in Mississippi and Louisiana. In a paragraph in one of the reports of the United States Exploring Expedition, mention is made of the existence of mounds in the Oregon Territory also; but, as yet, it has not been ascertained whether these present any affinities to, and may be embraced in, the system of which we have been treating. That they are of frequent occurrence upon

the river Gila in California, and also upon the tributaries of the Colorado of the west, has also but recently been ascertained. On the banks of the river Gila, indeed, it has been asserted that ruins of an ancient city have been met with covering more than a square league, and the buildings of which were analogous to those of the south of Mexico. This led to the supposition that in these territories the Toltecs had made one of their halts on their way to the valley of Anahuac, and that their original country was in consequence located somewhere in the 'Far West'. But a more accurate knowledge of the localities has led to the abandonment of this opinion, and it is now considered more probable that whatever degree of ancient civilization had reached the countries along the North American shores of the Pacific has spread thence from Mexico. It is not only the earthen structures and stone edifices throughout America which attest the antiquity of the civilization of that continent—the identity of descent in all its inhabitants, up to the time of its discovery by the Spaniards, and the decline of the greater number of its nations from a cultivated to a savage state; the remains of the manufactures and arts of the people, obtained by excavation, their pictorial arts, their system of hieroglyphics, their modes of interment, their national games and dances, their treatment of their prisoners, their language, and their religion combining to establish the same conclusion. But however interesting these may be in themselves, and in what they demonstrate, our limits preclude our entering upon them. With regard to what may be more strictly termed the living testimonies, which may serve to shed some faint light upon the strange extinction of civilization throughout regions so vast, they are but slight, yet not devoid of significance. Among several of the Indian tribes of the United States there exist traditions of their having originally migrated from the west, and of their ancestors having, during their passage eastward, come into hostile collision with and ultimately defeated people living in fortified towns. In every case, the Indians dwelling in the localities of the various mounds and earthworks attribute these to a people at an early date exterminated by their forefathers, and never assume them to be the works of the latter. As we have said, the light thus shed upon the history of the past is faint, yet significant,